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circumcisions are the occasion for rejoicings, which last each time for several days, and in which first place is given to nocturnal dances (2).

2. Sitte und Recht /Custom and Law/, pp. 10-15.

[834] The "ahwach," the "tahwacht," the "assega," such are the dances that throughout the mountains put the young men and the women and girls in each other's presence in two opposite ranks.

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The spectacle of these festivities is one of the most attractive in Berbère /Berber/ country. In the middle of each of the ranks are found the poets, the "reis en ndam," who improvise. The dancers, closely serried, shoulder to shoulder, begin with an invocation to God, then sing the lines of the poet in chorus, in a little musical phrase repeated indefinitely. Each line is taken up again and repeated by the two ranks until the moment when its answer is found; the rhythm is given by two tambourines, by the clapping of hands, a regular balancing of the body, and the noise of the heels, which strike the ground in cadence. As long as the poets wish, the song is prolonged, taken up again by the two choruses. Little by little the rhythm accelerates, the hand clapping is accelerated on the theme of the last line; for a few minutes bodies move in a frenetic, but perfectly cadenced dance; then suddenly, without a signal, the "ahwach" stops in the greatest silence.

Each poem is sung and danced for about a quarter of an hour; a few minutes of rest, the performance begins again and continues for long hours.

Most often the "ahwach" and especially the "assega" begin /235/ after sunset, on the stone threshing-floors, by the light of big fires over which the "reis" come to stretch the skins of their [361] tambourines. The village plaza, surrounded by secular walnut trees, lends its cadre to the festival. Around the two ranks of dancers the whole "taqbilt" is gathered, eyes fixed on the strongest

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443 tribes located at several days' distance. It is understood that in
*634 this case no chief, no meeting of notables can have sufficient
792 prestige to impose respect on such a crowd divided by the mem-
784 ory of so many quarrels. To order to have peace and security prevail during the holy days of the "mouggar," the fear of the punishments of a saint whose fearsome power is known to all is necessary.

443 In the souqs and the "mouggar," men and women always
562 occupy separate "rahba," different quarters. In certain tribes,
•834 where custom watches more carefully to see that the /252/ two
184 sexes preserve a distinct activity in the external life, one finds special markets reserved for women. Doutté observed their existence in the north of the Haha; others are found in the South of that confederation and in the Sous plain among the Chtouka.

The explanation of this institution of markets specially reserved for women is perhaps quite simple. The Berbère /Berber/
[462] woman is in fact exclusively entrusted with the purchase and sale of certain products, wool, henna, fruit, eggs, and one understands that she thus has her particular souqs; it might be, moreover, that this institution may conform to the usual tendency toward the division of the two sexes in the domestic life, which one observes among the Berbères /Berbers/. There is reason to note, however, that in the South of Morocco the women's souqs appear in the most Islamized regions. They are, on the contrary, unknown in the mountains, in the regions where the most ancient traditions have been best preserved. Let us add that certain women's markets are of recent creation, and that to justify their existence people in the tribes invoke the observance of the prescriptions of Islam on the rigorous separation of the sexes in social life (1).

[113] 1. Cf. Doutté, Bulletin de l'Afrique française, supplément économique, 1905, p. 2, and our article, "Coutumes et légendes de la côte berbère /Customs and Legends of the Berber Coast/," Hespéris, 1924, 1st quarter, pp. 104-105.

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/Footnote 1 continued./ Doutté thinks, on the contrary, that it is a matter of a purely Berbère /Berber/ institution and one that is explained by the sacred and redoubtable character of the woman.

Several markets reserved for women exist among the Beni Ouriaghel of the Rif in a very Islamized region.

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In the Rif, where anarchy develops spontaneously and spreads much farther than in the South of Morocco, the protection of the markets is the occasion chosen by the tribes of the vicinity to conclude an alliance, a "ribat." But here again in these meetings appear leaders charged with judging the differences that can arise in this turbulent assemblage of armed men.

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For example, the Targist market, which has particular importance since it is found at the crossing of the principle routes of passage in the region of the Haut-Ghis, is under the supervision of "amghars" especially designated by three neighboring tribes, the Beni Mesdwi, Targist, Zerqet. These chiefs hold their meetings in an isolated "tahanout," and on their initiative the public crier announces to all the established rule: "O Mussulmans! Know that there /253/ exists among us an agreement concerning the souq /sook/ of the Oued, valid for three days, Tuesday, Wednesday, and Thursday. He who kills someone must pay 2,000 Spanish douros; if he only wounds him, he gives 1,000 douros. He who stops a drover of beasts during these three days must give back the other's property and pay 500 douros in fines; for our market is a market where peace prevails, O Mussulmans! and each one can verify this with his own eyes. May God blind the one who does not wish to see!" In spite of these precautions, however, shots burst out sometimes and the souq is broken up; when incidents occur again, the market disappears, to the great loss of the inhabitants of the country (1).

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1. It is known that likewise in Kabylie /Kabylia/ the surveillance and the policing of markets are